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LUCIFER.

THE LIGHT-BEARER.

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REACTIONARY PROGRESSIVES IN ENGLAND.

There are many signs in England that reaction is ceasing and we are once more turning towards the light. The reaction in England culminated in the Boer war; progress seems to have recommenced with the cessation of hostilities. To distant observers it may hereafter appear that the Tories have fallen from popular esteem through their tariff programme; it is truer to say that Protection is the pen with which the forces of reaction are signing their own death warrant—they are doomed anyway.

Progress is never a danger, but there are numerous so-called "progressives" who are as bad as the grossest reactionary. England is half-full to-day of men and women who are helping at once to destroy Tory reaction and substitute another form of reaction which they believe to be progress. In a world like ours, where compromise is so cheap and the masses prefer to take their progress in small doses, there is every encouragement to the loud-mouthed demagogue who takes advantage of present discontent to offer an imitation instead of a substitute, to recommend a change instead of a reform, to make things different instead of better. In this category must be placed the ten thousand Passive Resisters, the Nonconformists whose "consciences" allow them to inflict "undenominational [i. e., Protestant Christian] religion" on the children of Atheists, Jews, Catholics and Unitarians in the public schools, while they refuse to pay taxes for children to be taught Episcopalianism in the same schools. It is to the honor of Nonconformists as fighters for their creed that ten thousand of them have been put to the inconvenience of a sale of their furniture, but it is a pitiful display of want of logic that their struggle should be for so limited and mean an ideal. The Nonconformists are the great enemies of educational progress; at the present time they bar the way to secular education, and but for their pettifogging compromise with the Episcopalians in 1870, England would now be rejoicing in an educated population whose school days had been free from religious training.

★ ★ ★

Recent revelations of the British War Department show that our army is almost incapable of standing against an enemy whom it cannot overwhelm by sheer numbers and persistency. Yet in the midst of it all the "Nonconformist conscience" is clamoring for England to go to war against Turkey in defense of "our fellow Christians" in Macedonia.

A few years ago, when the Armenian atrocities were being perpetrated and English Liberals were agitating for similar interference, I put the question to Judge Phillimore, who presided at a big public "atrocity" meeting: "Are you interested in these victims solely because they are Christians?" Judge Phillimore, who is as truthful as he is fanatical, frankly answered my question in the affirmative. It is the "Pious Editor's Creed" again.

These "Liberals" are a real danger. If they had their way England would be plunged into a war with Turkey, with sanguinary possibilities which none can foresee, or as an alternative, Turkish tyranny would give way to Russian oppression. Dire is the strait to which a people is reduced when the only choice is between Russian and Turkish rule—Siberia versus annihilation; unless you happen to be a Jew, in which event your chances of extermination are more than slightly in favor of Turkey as a place of residence.

Would we have genuine radicals sit still while Turkish fiendishness or Russian atrocities make the face of Europe a hell upon earth? Yes and no! As a government, neither Great Britain nor America can fail to do much more harm than good by active interference. If any reformer feels that he or she can afford more time or money than need be devoted to the cause of progress at home, by all means assist the rebel cause by giving personal service or money (or both, as Byron did for the Greek revolutionists) wherever these are most needed.

Even so excellent an Individualist as Auberon Herbert writes in a London daily paper (Sept. 29, 1903), eloquently pleading for official interference by the governments of England, Russia and Austria. Mr. Herbert specifically refers to Germany as certain to object, but he calculates that the forces in favor of interference would be able to overawe any forces on the other side. It is much more probable that the Christian powers would soon be cutting each other's throats, and in any event the stories authentically told of the allied armies' atrocities in China should warn humanitarians like Mr. Herbert against a remedy which looks as if it were somewhat worse than the disease.

★ ★ ★

The London Daily News has found time, in the intervals of its onslaught against clericalism, protection and the House of Lords, to demand the prosecution of the publishers of a recent novel. "Six Chapters of a Man's Life," published simultaneously in London and New York by Messrs. Walter Scott, the publishers of Havelock Ellis' "Contemporary Science Series," is the novel described by Chadband of the Daily News as "an abomination," "an infamous book," "this foulness," "rotten fruit," "this foul story of a bestial debauch," "this drama of the sewer," "this literature of lust," "a grave menace to public morals," "an outrage upon public decency." The climax of this string of abusive epithets is reached by the Daily News adding, "We regret to say it is by a woman."

What is all this pother about? Is the novel an incentive to vivisection or war? Does the author propound a gospel of rape and murder? No; the main plot of an unpretentious story is that a woman whose inherited fortune depends on her remaining unmarried decides to live with the man she loves, and to avoid suspicion she adopts masculine clothing. That is all. The details are very inartistically filled in, and there is little to recommend the work except some particularly galling attacks on orthodox cant which must have made the Daily News wince.

"I hate iconoclasts and puritans and people like that old fool Wesley." . . . . "Fancy destroying a statue simply because it was nude! That is the spirit I dislike." . . . . "To listen to them is so irritating, when they talk of religion and moral law, when one recognizes none. It seems such nonsense. Just as if life were not hard enough and dreary enough without inventing tiresome restrictions and rules for oneself. So long as one acts honorably and steers clear of hurting any one else, what can it matter what one does?"

This is the philosophy of the heroine of the book. "If the Public Prosecutor takes no action," says the Daily News, "it is to be hoped that some private person or body will set the law in motion against this abomination." And the Daily News pretends to believe that it thinks itself progressive.

London, England. GEORGE BEDBOROUGH.

Has any race of men ever fairly tried even the humblest experiment of freedom to find it fail?—Herbert Spencer.

ANALYSIS OF THE SEXUAL IMPULSE.

It is the intention of Dr. Havelock Ellis to publish a series of five volumes on studies of psychology of sex, and of these five volumes three have already appeared. In my former reviews I dwelt at some length upon the question of the great value of these works of Dr. Ellis, and how fortunate we were to have them published in the United States. The one now in hand in no particular falls behind its predecessors. In fact, upon reading it, the evidence is clear that its author in preparing it has instilled into its pages much that has been derived through all his former researches; the increased amount of data upon hand and the results of his success and experiences with the first two volumes of the series. The distinct and very great scientific value of these works has always been recognized in America, and, apart from England, throughout the civilized world. It will be remembered that through an order of a London court the first edition of the first volume was destroyed in England as being unfit to publish. In passing, I may say that this case was known as the Bedborough case, and very recently (June 23, 1903), at the home of Edwin C. Walker of New York city, I listened with unusual interest to a first-hand account of this famous affair from the lips of one who was deeply concerned in the matter. I refer to the narrative given us upon that occasion by Mr. George Bedborough of London.

The matter treated in the volume here falls under three different heads. Less than a third the space is devoted to an "Analysis of the Sexual Impulse"; half the remainder to the very important theme of "Love and Pain," and the balance to a chapter on "The Sexual Impulse in Women," followed by an appendix on "The Sexual Instinct in Savages," "The Development of the Sexual Instinct," closing with an index of authors quoted and an index of subjects. A brief preface of about two pages introduces the subject-matter of the work, in which Dr. Ellis states that in the "present volume of studies" he deals with some of the most essential problems of sexual psychology. The "Analysis of the Sexual Impulse" is fundamental. Unless we comprehend the exact process which is being worked out beneath the shifting and multiplied phenomena presented to us, we can never hope to grasp in their true relations any of the normal or abnormal manifestations of this instinct. In investigating this field he claims no originality for the conception of the process, as many works upon it, especially in Germany, have already appeared. As Dr. Ellis' reviewer, however, I may say here that he has thrown light upon this subject that it has, in so far as my knowledge carries me, never before been favored with, or received from the pen of any previous writer. Under the caption of "Love and Pain," he discusses the unhappily termed subjects of "Sadism" and "Masochism," including two groups of sexual perverts most extreme in their nature, and perhaps most widely known. "I have not considered them," he says, "from the medico-legal standpoint, because that has already been done by other writers whose works are accessible. I have preferred to show how these aberrations may be explained; how they may be linked on to normal and fundamental aspects of the sexual impulse; and, indeed, in their elementary forms, may themselves be regarded as normal. In some degree, they are present in every case, at some point of sexual development; their threads are subtly woven in and out of the whole psychological process of sex. I have made no attempt to reduce their complexity to a simplicity; that would be fallacious." His excellent chapter on "The Sexual Impulse in Women" takes up the subject in a way that it is not usually treated. Most writers, heretofore, have considered that the only differences to be sought in the sexual impulse in man and in woman are quantitative differences. Dr. Ellis has considered these differences more from the view-point of their being qualitative in their character and nature, and in this work has indicated such of them as appear to possess any significance. He further presents us with quite a number of very interesting and important cases, represented by the course of its development their sexual instincts may play all both men and women, going to show what normal sex development really is. This is a very much neglected, and, at the same time, a very little understood field in sexual psychology. The majority of investigators and authors in sexology are content to devote themselves to studies of the abnormal in sex development, and, as a consequence, are very apt to confuse the phenomena they present with much that, as a matter of fact, pertains to a perfect normal development, as varied, both in duration and degree, as the latter may be. So far as the present writer has investigated this subject, it appears to him that the borderland between what may be considered a normal sexual development on the one hand and a pathological one on the other, is, in the light of our present knowledge, very vague and very broad. It may be considered much in the same light as the line of demarcation standing between sanity and insanity. Moreover, the same class of cases seem to be the ones in question, and it is to be noted here that in selecting his subjects for a study of normal sexual development, Dr. Ellis derived most of his cases from the representatives of the more highly cultured planes of society. And that is exactly what we meet with in our investigations—the most remarkable cases of insanity and of sexual development are to be found among what may be termed exalted natures—highly-cultured, well-connected, nervous, high-strung people of the best or the better classes. They, as a rule, are the unhappiest when unhappy, and the most happy when happy. In sorts of pranks with their keenly sensible and frequently morbidly refined or extremely emotional natures. We still stand in need of an enormous amount of information on this subject, accurately and scientifically culled from reliable cases in all parts of the world. Dr. Ellis has shown us the path, and future investigators will surely undertake to do this. And another vast field is still open to us, which, as far as I am aware, has received but slight attention at the hands of any one. I refer to the study of the decline of the sexual impulse in men and women. It is the reverse of the kindling of the fire, it is death or dying out, that gradually, or the reverse, comes on during the declining years of life. It has its own sequence of phenomena, and from every point of view they are quite as important as the development or the awakening of the normal sex impulse.

The study of the relationships of love and pain is one surrounded, owing to its great perplexity, with peculiar difficulties. The field involved is one of great extent, yet our author has covered it with more or less thoroughness, unraveling for us many of the curious, and sometimes the apparently confused, phenomena it has to offer. In his investigations here, he again resorts to the only safe and philosophic method of research. He dips far down into the lower form of life for his data; he carries his investigations up through the higher classes of the vertebrata, and, keeping ever before him similar facts and phenomena, he searches out at last their applicability to man's own nature, and what we meet with among our own kind. As he says, very truly, concerning these facts when correctly classified, and orderly arranged and compared, it is found that "they all have a like source and they all converge to a like result."

It would be impossible within the limits of a brief review such as is here offered, to pretend to invite attention to even a small part of the great body of facts that Dr. Ellis has marshaled, and, to a large extent, classified for us, in this admirable little volume of less than three hundred pages octavo. It furnishes food for serious thought for the laborers in a dozen different fields of scientific investigation. It strikes at the very root of questions that are questions of the utmost vital importance to us at the present day. It carries reliable information calculated to assist in the solution of the most difficult problems that the physician, the jurist, the Socialist, and the biologist are now engaged upon. Indeed, no one interested in the highly important science of sexology in its broadest acceptation cannot only not afford to dispense with this volume from the shelves of his library, but its distinguished author has rendered it necessary for him to place there, from the very nature and unusual value of the information it contains, the entire series, of which, when completed, it forms a part.—R. W. Shufeldt, M. D., in Pacific Coast Journal.

ORIGIN OF RELIGIOUS FORMULAS.

The formulas used in public worship by all established religions are founded upon ideas and customs which originated in the most ancient barbaric periods in Asia and Northern Africa. And the people of this century assume a reverend and solemn expression as they repeat the kneelings, gestures, ceremonies and prayers invented thousands of years ago on the banks of the Nile or the Ganges by the miserable, undeveloped human beings of the stone and bronze ages to manifest in some material way their conceptions of the universe, its origin and its laws—all conceptions of the rankest heathenism.—Max Nordau.

WHERE IS THE PROOF?

Some time last February Mr. Moses Harman, editor of Lucifer, Chicago, in a criticism of Colonel Ingersoll, said that the Colonel was once asked why he did not speak for "the workers, for the ill-paid toilers, the wage slaves in field, factory, mine and mill," and that he replied: "The average wage worker deserves all the ill-treatment he gets; for the most part the wage earners are willing slaves, ignorant and stupid, not worth saving."

The Truth Seeker at the time declared that it did not believe any such dialogue ever took place. Only a person unacquainted with what Colonel Ingersoll had said on the subject of labor would ask him why he did not speak for the workers, and no one not seeking for a pretext to defame him would quote the answer above given as his sentiments.

Colonel Ingersoll spoke for the workers of the world as no man ever spoke before. There is a whole gospel of labor in what he said in behalf of workers "in field, factory, mine and mill." Men conspicuous in labor circles were his intimate friends and among his sincerest mourners. The same mail that brought to his widow letters of condolence from Andrew Carnegie and Railway President Callaway brought letters from men in the humblest occupations. Unfortunates without the money to pay for a postage stamp walked miles to take a last look at his coffined face. A New York merchant dining at a western hotel on the day after Colonel Ingersoll's death, commenting on the sadness of the waiter who served him, received the reply, "I have lost my best friend." Said the merchant, "So have I." The waiter rejoined, "Mine was Colonel Ingersoll," and the merchant said, "So was mine."

Colonel Ingersoll struck at what he believed was the root of evil, religious superstition. He believed that the worst enemy of the poor man was the Church, and he attacked that institution as much for this reason as for any other. The Church both robs and deceives the ignorant poor. There was a vital truth in his assertion that Catholicism had reduced Ireland to exile, Spain to a guitar and Italy to a hand-organ.

Ingersoll never said that the average worker deserves all the ill-treatment he gets. No man of sensibility ever said it. Mr. Harman has not brought one witness to prove that Ingersoll entertained those sentiments. He quotes T. P. Quinn to the effect that Ingersoll said to him: "Quinn, the workingman may be worth living and dying for a couple of million years from now, but the dirty s—t a—s are not worth it to-day." Quinn admits that this was said in the way of advice against his own (Quinn's) rashness. But is what a man might say in an emergency to deter another from a rash act which might make him a defendant in a murder trial, to be advertised as expressing his settled convictions on any subject upon which the remark might have a bearing?

We do not believe and probably never shall believe that Ingersoll spoke as quoted by Mr. Quinn. He was not in favor of martyrdom, which he declared proved only the sincerity of the martyr, and not the righteousness of the cause for which he suffered. Moreover, Mr. Quinn knows, and Mr. Quinn will testify, that the sentiments conveyed in the words are belied not only by everything that Ingersoll said, not only by his utterances, but by his acts in the very case that is alleged to have called them out. And Mr. Harman knows and will admit that all the testimony he has been able to elicit from men associated in the labor cause is destructive of his fundamental proposition that Ingersoll held that "the average wage worker deserves all the ill-treatment he gets." He has not published a line and cannot get the testimony of any truthful person to the extent of a line that Ingersoll ever spoke or wrote those words. Mr. Harman has devoted column after column, page after page, of his paper to inconsequent digressions about hero worship, the meaning of Freethought, and the incompetence of the editor of the Truth Seeker, but he has given us nothing outside the product of his own mind tending to demonstrate that Colonel Ingersoll not only ignored the wrongs of the poor, but held them to be deserving of the hardness of their lot. Mr. Harman can have but one grievance against us, and it is this, that we have refused to accept his unsupported assertion that Ingersoll said, "The average wage worker deserves all the ill-treatment he gets."

Mr. Harman censures us for not producing all that he has written with a fancied relation to the subject. We would rather bear his censure than invoke that of our readers for inflicting upon them so much that is irrelevant to the subject, or to any other subject in which they are interested. If he will advance proof of the correctness of his original charge concerning the enmity of Ingersoll toward "the workers, the ill-paid toilers, the wage slaves in field, factory, mine, and mill," we will reprint it. We think we have done him a kindness, rather than otherwise, in not publishing all the letters of his friends which place him in the wrong.—Truth Seeker, New York, Sept. 12, 1903.

SHE IS MINE!

"She is mine. * * * I own her, body and soul." It is the same old story of masculine sex-tyranny which has been repeating itself over and over again through all the ages; and if the author of "The One Woman" thinks he can pass the character of Frank Gordon (Lucifer, Aug. 20 and Sept. 3) as a fair specimen of the "opium fruit" borne so soon on the "Socialist poppy plant," he must question very seriously either the ability of the Church to teach or its adherents to learn; for the words quoted from Gordon at the head of this article are the very essence of what the Church, on the whole, has been teaching all along. In Deuteronomy xxi., 10-15, we find women were taken as wives according to the desire of the man and discarded in like manner. So we find the sex relation has varied "according to the feelings and wants of individuals," by Bible authority; of course, masculine individuals are meant.

Did not the sex relations vary according to the "feelings and wants" of Solomon to the extent of 700 wives and 300 concubines? And was not Solomon one of "the anointed of God," instead of being an Atheist? Was he not a ruler of a kingdom, rather than a Socialist? Did not David's sex relations vary according to his feelings and wants when he had Bathsheba brought to his presence, and afterwards plotted the death of Uriah, Bathsheba's husband, when he found she was with child as a result of King David's sex feelings and wants? Was not this same David "the beloved of God," "the sweet psalmist of Israel"? Was he not a king instead of a Socialist?

Was it not through this same double-dealing in sex relations that a direct ancestor of Christ was born? Were any of the noted characters referred to by Mr. Dixon, Caesar, Anthony, Alexander, Frederick the Great, Conde or Parnell, Socialists? Not one! Mr. Dixon himself acknowledges the play has been going on "now and then for the past four thousand years." Is it fair, just, manly, is it the act of a Christian, to attribute to a modern movement what the author himself acknowledges has been going on four thousand years?

In the face of this old phase of the question, I can see only two possible purposes in his story—either to advocate the same old hypocrisy, to have the men continue "to tell a tiny little polite lie," while he still holds the woman to the strictest monogamy, or to convince woman of her inferiority by classing her with "savages and children, inferior and immature forms of evolution." It is a wonder the race has reached so high a plane as it has when the long night of woman's slavery is considered, and I verily believe what is troubling the conscience of the Church most is that it sees in Socialism a possible dawn of woman's freedom.

As it will be to church women Mr. Dixon's book will most strongly appeal, it is well enough for him to know even church women are emerging from that period when it was said of woman—

"A woman, a dog, a walnut tree,
The more you beat 'em the better they be."

BETTIE M. ROBERTS.

THE MATHEMATICS OF IT.

She had fifteen million dollars
Placed in bonds and shares and rents;
He had fifteen million dollars,
So they merged their sentiments.
Now they've raised a son who's valued
At exactly thirty cents.

—New York Commercial Advertiser.

We all dread a bodily paralysis, and make use of every contrivance to avoid it, but none of us are troubled about a paralysis of the mind.—Epictetus.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Nearly five hundred of Lucifer's subscribers, many of them among the very best of its friends, will not receive this issue of Lucifer, nor any other until their subscriptions are paid in advance. This is not because we are not willing to trust them, but because the postal authorities say we shall not. We may give credit for or give away anything which we may happen to possess, from a toothpick to a farm, but we cannot give credit for or give away copies of Lucifer. What do you think of that?

L. H.

ORGANIZED FREETHOUGHT ON TRIAL.

On another page will be found a clipping from the editorial pages of the Truth Seeker (New York), Sept. 12, entitled "Where Is the Proof?" which seems intended as a reply to what I said about "Mirrors, Old and New," in our issue of Sept. 3, current volume.

R. W. Emerson said, "A simple, manly character need never make an apology."

While I have no apology to make for inserting in Lucifer the aforesaid editorial, I think it best to make a little explanation for the benefit mainly of new readers of Lucifer, who have not seen the discussion upon the life and work of Robert G. Ingersoll.

Room is given for this article, first, because I am interested in what the man says who does not agree with me, more, even, than in what is said by one who *does* agree with me; and, judging others by myself, I think the readers of Lucifer are likewise interested in hearing what can be said on the other side of a question that to me seems very important, very essential to the success and usefulness of the American Freethought movement, namely, the place that should be assigned to the world-famous agnostic orator and champion of independent thinking, Robert G. Ingersoll.

It will be asked, perhaps, "Why not economize Lucifer's very limited space, for better use, by epitomizing or summarizing what the editor of the Truth Seeker says, then dispose of him in a few brief paragraphs, instead of giving column after column to what most people will consider an endless and fruitless personal controversy?"

To this plausible objection I answer: This is not a personal controversy. The personal element therein is its smallest part. Presumably not a great many people are specially interested in what the man Eugene Macdonald's opinion of Ingersoll may be, but all Freethinkers are, or should be, much interested in what organized Freethought stands for. It is not simply the man Macdonald to whom I am giving space in Lucifer, but the accredited representative and head official of the oldest and best-known of the Freethought organizations in America, also the editor of what is claimed to be the largest Freethought paper in the world.

The Truth Seeker does not claim to be an individualistic journal—not one in which each writer speaks for himself alone. "We, the editor," speaks for *all*. When it is said, "The Truth Seeker says so and so," it means that Eugene Macdonald says so and so, and therefore when I give space in Lucifer to the editor of the Truth Seeker I am giving space to the condensed wisdom of the organization known as the National Secular Union and Freethought Federation, and also am giving a hearing to the patrons of the largest Freethought journal in the world.

Moreover, as I see it, if I should summarize or epitomize the Truth Seeker's editorial I would lay myself open to the inference, the suspicion, that I do not *dare* to let the said editor speak for himself in Lucifer—that the only way in which I can effectually answer is by first fixing him up in a way to suit myself, then "make the feathers fly!"

I know full well that I have abundant precedent for so doing. I know that nearly all the political and religious organs are conducted on that plan, the plan of building up "a man of straw" and then showing their readers how easy it is to demolish your and their enemy.

In the second place, I insert the Truth Seeker editorial because I want to learn, and want our readers to have a chance to learn, all that can be known in regard to Robert Ingersoll. I want to give a fair hearing to every one who had better opportunities of knowing the man as he was than I myself had. Am glad to have fresh evidence that Ingersoll had made many personal friends among the poor as well as the rich. Much that Macdonald says in this editorial corroborates and indorses the opinion I had formed of the worth and work of this truly great man. "Ingersoll struck at what he believed was the root of evil, religious superstition." This is in accord with what I have always maintained. I have always excused him for not entering more fully into the economic, industrial and marital reforms because to do so might have seriously interfered with what he regarded as his life-work. In 1886 Ingersoll said to T. P. Quinn and a few others (see page 133 of this volume of Lucifer, No. 968):

"My life-work is to destroy the power of the priests, and if I can drive a dagger to the heart of that old whore, the Church, I'll have made my contribution to the liberties of men."

This explains why, in the language of Mr. Quinn, Ingersoll "studiously avoided mixing up in the economic struggle." It also explains why he said, at Central Music Hall, Chicago: "I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr."

Instead of "seeking for a pretext to defame Ingersoll," I have gladly inserted in Lucifer nearly everything I have ever read in his favor as friend of the workingman. But we must be just as well as generous. "We must live in the truth." The worst enemy, perhaps, to the name and fame of any man is an overzealous friend. When Macdonald says, "Ingersoll spoke for the workers of the world as no man ever spoke before," he puts himself on a level with the man-worshipers of the East, who said of the Nazarene, "He spake as never man spake."

A much better friend—because a discriminating friend—of the memory of Ingersoll, Clarence Darrow, than whom no one knows better of what he speaks, says in part (see Lucifer, No. 975):

"For a long time I have thought that many of Ingersoll's devoted disciples never seemed to be able to form a correct judgment of his work. No man of his generation did more for the cause of religious freedom and the general principles of justice and liberty, but when it came to the question of economic or political justice Ingersoll fell very short. Of course, in discussing this question, one must assume a certain point of view. From the standpoint of the ultra-conservative, this charge cannot be made, but from the standpoint of the liberal and progressive people of the world, who are working for greater justice and opportunity to the poor, certainly Ingersoll's work and attitude were very discouraging."

Then, after giving what seems to me a judicially fair and very clear statement of the inconsistencies and self-contradictions of Ingersoll's public record, Mr. Darrow closes in these words:

"Colonel Ingersoll's writings are filled with brilliant pleas for justice for the common people, for the working man, but they are such pleas as have ever been made by all kinds of people, regardless of their real conviction or any sentiments that they actually have. The fact remains that through all his life, in whatever political situation, he did give his powers and his influence to the Republican party; that, however often they changed their policy, or however different from any opinion that he held in the absence of political compaigns, he could still ever be relied upon to fill engagements and make speeches for the support of his party. Many admirers of Ingersoll have always felt sorrow and humiliation that a man of his brilliancy and breadth of view did not take up the pressing questions that were

so important during the later quarter of his life and could not emancipate himself from a political party which the vast majority of progressive people believe to be the foe of liberal and humane ideas."

"Ingersoll never said that the average worker deserves all the ill-treatment he gets," says Macdonald. Whether these are Ingersoll's words or not I certainly cannot say. I did not presume to quote exact words. I said, "in substance," not in words, and am quite willing to stand by my record when properly quoted. I stated what I fully believed at the time to be the truth, and am quite willing to leave the question as to whether the letters of my friends have "placed me in the wrong" or not to disinterested judges.

In addition to what I have quoted from Darrow and to what Macdonald himself has quoted from Quinn—whose reputation for veracity is quite as good, I feel sure, as that of his accuser—I will venture here to repeat part of the testimony of George A. Schilling, another personal friend and admirer of Ingersoll:

"But while the foregoing shows that Mr. Ingersoll's conduct in relation to the executed and imprisoned Anarchists should satisfy the most fastidious radical, he never claimed to be made up of the metal that forms the martyr. The first time I met him at the Grand Pacific he said to me: 'Schilling, I wouldn't give my life or the life of my wife or the life of either of my children to make an Eden of this d— world.' When I remonstrated and reminded him of the many blessings we of this age enjoy because of the sacrifices that the heroic souls of the past had made, he said: 'Oh, Schilling, don't for a moment think that I don't fully appreciate *all* they did, but I insist that this ungrateful world isn't worth it. The wonder to me is that this earth didn't shrivel into a crisp when they killed poor Bruno.'"

Please remember the point in dispute. I did not claim that Ingersoll said, in words, that the "workers were not worth saving." I gave what I believed to be the *substance* of many utterances similar to the above. But if Ingersoll never uttered words like these—so persistently repeated by Macdonald against me—he was different from many agnostic Freethinkers I have heard talk in regard to the workers. Often and often I have heard these men say, in substance, that not only the workers but all of us "get what we deserve." If we get hard treatment it is because we "deserve nothing better."

★ ★ ★

Another point should never be lost sight of when considering the weight of Macdonald's argument, and that is the *animus* or evident object of the article in the February Lucifer, from which he misquotes a few lines. The heading of that article was "Marriage the Church's Stronghold," nearly half of which article consisted of quotations from Ingersoll's Lecture, "What Is Religion?"—the whole trend and purpose of which quotations and comments being commendatory and eulogistic of Ingersoll in his later and riper years. To show how little of truth there is in the editorial entitled, "Where Is the Proof?" I purpose to print in next Lucifer the entire article from which Macdonald misquotes a few lines, and upon which he founds his oft-repeated charges against me.

As to my "censuring" the Truth Seeker for not printing all that I have written on the subject of what Freethought means, I simply deny the charge and challenge the proof. I asked that the letters of Quinn, Schilling and Darrow be printed in the Truth Seeker and the Freethought Magazine, and I certainly did expect that, for fairness and reciprocity's sake, the Truth Seeker editor would give me as much space as I had given to him. If, however, he felt that his readers did not want fair play; if he knew that they were not interested in a calmly dispassionate discussion of the basic principles of Freethought, then he was wise, commercially wise, in adopting the policy of the Tory journals, the political and religious organs already referred to, namely, to allow nothing to appear in their columns from other journals until sifted through the brains of their own editorial corps.

★ ★ ★

This article is long, but certainly none too long considering the importance of the subject. If Freethought has ceased to be a forward movement; if its recognized leaders stand for reaction, for repression, for the Tory methods of church-state bigotry and intolerance, then surely it is time we all should know it.

THE UNPRINTABLE WORDS.

Among all the discouraging signs of the times, however, I gladly note, in the last pronunciamento of the head of the National Secular Union, one hopeful change. He now prints in the Truth Seeker the epithet which for a number of issues he called "unprintable," and which he persistently accused me of asking him to print, calling it a "pile of filth," etc. Now he prints this pile of filth just as Free Society and Lucifer printed it—not in full, but by initials and dashes. Thus he apparently abandons the Comstockian code of statute morals which recognizes some words as too "vile" to be printed, published or mailed. If this change of front should be permanent, the friends of logical Freethought have reason to congratulate the editor of the Truth Seeker and president of the National Secular Union, etc., on his conversion to the doctrine that *all* words are alike good, and that there is no "obscenity" except in the mind of him or her who perceives it as such, and that hence there can be no obscenity outside of the unclean mind.

For this week I close with two brief axiomatic sentences, which our readers will please take for what they are worth:

Organization has ever been the death of progress.

The greatest calamity that can befall any forward movement is the canonization or deification of its leaders.

M. HARMAN.

★ ★ ★

Unexpectedly I have been detained at Topeka. Mail can still be sent to me at Las Vegas, N. M., from which point it will be forwarded to me, if present calculations fail. M. H.

IT IS ALMOST SETTLED.

The social problem is almost a thing of the past. On Oct. 4, Cardinal Gibbons, after a careful diagnosis, prescribed an infallible specific and it now requires only the sanction of Teddy the Wise to render divorces in the United States as scarce as cases of yellow fever in Havana—maybe.

Seriously, the Cardinal's ideas would be ridiculous if they were not so idiotic. He thinks that the nation needs law, several large volumes bound in regulation sheep, on the subject. Of course, all marital troubles spring from the lack of legal statutes forbidding them and prescribing proper penalties in case they do occur. Lack of love, lack of harmony, ignorance of the laws of sex nature, physical or mental unfitness for the conjugal relation, and many other things need not be considered if the proper legislation can be secured. Law is his serum, but to be effectual it must be followed by the tonic of religious training.

I wonder how much religious training it took to enable the Cardinal to understand the problems of algebra or the theorems of geometry. Did his religious training assist him any in grasping the mysteries of sepals and petals, of calyx and corolla, of leaf, fruit and flower? I think not, and neither will it help any in the solution of the divorce problem.

What is wanted is a thorough education on all sex matters, and an awakening from the hypnotism induced by unnumbered centuries of priestcraft and conventionality. If the civilized world could lose at least half its alleged modesty and gain good, hard common sense in its stead, it would be immeasurably better off than it is now.

As long as men and women are utterly ignorant of the laws of sex, as long as each knows nothing of what the soul of the other demands for its happiness, there will be very little happiness in the association of the sexes no matter what plan is followed.

I wish every woman and every man who reads this would write out just what she or he requires from the opposite sex for happiness. I mean treatment, manners, language, habits, etc. How does each want the other to express their love? What treatment would each require from the other to shut out all thoughts of divorce if they are legally married? Your names need not be signed to the articles when published, but give the world your ideas through Lucifer, and some benefit may be derived.

It would be just as sensible to attempt to stop the ravages of cyclones and earthquakes by legal enactment or religious dogma as to attempt the solution of the divorce problem in that way, Cardinal Gibbons to the contrary notwithstanding.

JOHN WIRT.

Absolution is a most happy invention, well calculated to reassure certain timorous rogues who might be inclined to feel remorse for their shortcomings did not the Mother Church thus take the trouble to set them entirely at their ease on that score. —Voltaire.

VARIOUS VOICES.

Otto Wettstein, Rochelle, Ill.: Please extend number on my subscription to No. 1,100. No. 990 is full of good things and Lucifer emphatically deserves success.

H. A., Somerset, Ind.: Find enclosed $1, which place to my credit on Lucifer. Sometimes I neglect paying for Lucifer just on time, but it is never too late to do good.

Wanted—A free woman to help do housework and bake, at wages by the week or share of the profits in baking. Henry C. Hanson, 165 North Ohio street, Aurora, Ill.

F. M. F., Kansas City, Mo.: I am interested in progressive thinking along all lines, and believe I will be interested in your paper. Inclosed find 25 cents, for which please send me "The Prodigal Daughter" and Lucifer for thirteen weeks.

David McKinney, Antlers, I. T.: Kindly state in Lucifer, for the benefit of those who have written to me in regard to settlement in the Indian Territory, that all who have not received replies shall have them soon. Illness has prevented prompt replies.

L. K., Michigan: As I am very much interested in Lucifer's principles I inclose $1 for one year's subscription. It is a sad commentary on the intelligence of this age that such a paper has not a larger circulation. I hope that you may live long to publish it.

St. Louis readers of Lucifer who are willing to assist in establishing some kind of an information bureau for the convenience of all liberals and radicals who will visit the World's Fair are requested to correspond with Carl Nold, 1638 Kansas avenue, East St. Louis, Ill.

Belle Gager, New York: I candidly state that Lucifer is the brightest and most helpful paper in print. I read it and then send it to some one, and send out my best efforts for its success. Long may it wave. Inclosed you will find some addresses; they may reach the brains and pockets of some one.

Walter Breen, Omaha, Neb.: In all matters of the house the woman is the dominant partner, and no gentleman would be guilty of bringing any one to his house who was not agreeable to his wife. That fact being so, it does not obligate him to tell his wife that he thinks her action illiberal and narrow; on the contrary, the best plan is to realize that liberal ideas are at best a slow growth with women in general, and if she will appreciate the Truth Seeker or Freethought Magazine the husband of such a woman should be glad that she is traveling a part of the road with him, and not expect too much. Outside of the home let him meet and enjoy the society of any and all radicals that he pleases, and in this way he cannot incur the displeasure of any wife. Let social radicals realize that there is little to be gained by "rushing" evolution, and that a change at the heart is the best and surest place to change the way of thinking of both men and women. Women are not all orthodox, and if you respect her feelings and opinions, no matter what they are, the right-minded woman will respect in time the ideas of a kind and reasonable husband on matters she does not agree with.

Lillie White, Lake Charles, La.: Among the many things for which we owe thanks to Lucifer, the page called "Various Voices" is not the least. It is the home corner, where we "take our knitting" and drop in for a social chat and friendly gossip about ourselves and each other. We were glad to hear a friendly word from Mr. Jameson. Mr. White's health has not improved in the "Sunny South." He has been an invalid for over three years, not able to do a day's work, and for about eight months has been quite helpless. He has not been outside the house in that time, and is just able to get from his bed to his chair. For many weeks he was not able to lie down. He suffers a good deal, but is patient and hopeful and confident he will get well some time. I came here from Chicago three years ago, and with a sick man and a sick boy, no money and in a strange land, the outlook was not bright. But we have rubbed along some way, and since I bethought me to hunt up my spelling-book, brush up my three R's and teach the same to the rising generation of swamp cadiants, we have managed to keep off starvation. My boy is a man now, and we work together first rate. I have in mind a lot to write anent the subject of breeding babies, but don't get time, so you are saved. I also want to write to some of the various founders (or would-be founders) of co-operative homes. Some time I should like to join one.

Edward Stern, 4244 Chestnut street, Philadelphia, Pa.: A couple of months ago there was published an article full of contemptible personalities, reflecting upon my wife and self. I made reply, which has thus far failed to see light, which reply is free from contemptible personalities.

[It is not an unusual thing for the writer of a rejected article to feel aggrieved. Naturally he thinks it well worth publication, or he would not write it. But the editor could not, if he would, print all the communications received. I do not agree with Mr. Stern that his article was free from personalities, but as the statement to which he refers was permitted to be made in No. 984, I will give space to his defense, which is as follows:

"The 'monogamic woman brandishing a sharp stick' is rather far-fetched. Naturally I am monogamic, likewise my wife, and doubtless our children will inherit the same desirable tendency. Viewing us phrenologically, Alfred Russell Wallace would explain that my wife and self have the faculty of conjugality normally developed, hence we could not be driven into sexual commerce with others. The 'sharp stick' is therefore not required to restrain that which would be a repulsive act. A good phrenologist would probably mark the conjugality faculty of many of Lucifer's freedom-loving contributors, 'Cultivate or you will tend to fall into promiscuous and bestial sexual commerce with different men or women.'"

Perhaps the "freedom-loving contributors" of Lucifer will not be able to agree with Mr. Stern that his article is free from "contemptible personalities." They will remember, it is to be hoped, however, that such an assertion cannot make them be the degenerates he says they are, so can do them no harm. It is unfortunate that Mr. Stern did not take a similar view of Mr. Wight's remarks. Lucifer's space can be put to better use, I trust, than the discussion of the personal relations of Mr. Stern or any other contributor.

Mr. Stern also wishes to say that he will send Mr. Fink's work on "Primitive Love and Love Stories," which was referred to by Myra Pepper a few weeks ago, to any reader of Lucifer who will send him $1.25. The work is encyclopedic in character, he says, and is listed by the publishers, Charles Scribner's Sons, at $3. It will, he believes, put to rout Mr. Kerr and others who do not agree with him.—L. H.]

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